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AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."——"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—St Paul.

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THE PREACHER.

ORIGINAL SERMON.....No. IX.

By G. S. AMES, of Tully, Onondaga county.

"Hope thou in God." Ps. xlii: 5.

Such is the language of David, the sweet songster of Zion. It is used in answer to a question he had asked himself, in the preceding words: "Why art thou cast down, O my soul? Why art thou disquieted in me? Hope thou in God."

When we take into consideration David's circumstances, relative to the abuse and ill-treatment he received from the hands of his cruel, opposing and wicked enemies—when we reflect that he was surrounded on every side by a froward people and adverse generation, who made it their business to render him as much trouble as possible—we are inclined to think it was indispensably necessary that he should place his confidence on some immoveable rock, on some permanent basis and foundation. The examples of David, in these matters, are such as call for the humble embrace of all rational, and the regard of all civilized beings. It would seem that the patience of Job or wisdom of Solomon could not far exceed it. For when he was visited with trials and afflictions, and innumerable foes compassed him about, he could sing to the Lord a new song, extol him for his compassion and goodness, and worship him in the beauty of holiness. In short, no station or condition in life afforded a successful preventive to his confidence in the kind Benefactor of man. The most difficult periods of his existence, created no disposition in his breast to forsake the path of cheerfulness. His soul was warmed with animation in contemplating that immoveable Rock of Ages on which he rested. Nothing could he behold in the providence of God, that deviated from the most perfect harmony with that hope he so fondly cherished. In vain could he search for a cause of complaint, and is led to exclaim, "Why art thou cast down, O my soul? Why art thou disquieted in me? Hope thou in God."

His patience and perseverance in these things can be accounted for by the fact, that he had espoused a cause worthy of it. His examples did not become fruitless, for they have been imitated, not only by him who was anointed to sit upon his throne, but by those blessed heralds of salvation, chosen and inspired by him to proclaim peace on earth and good will to men. For instance, Paul did not refrain from imitating him in whose service he delighed. Notwithstanding he was brought before magistrates and falsely accused by the ungodly Heathen, he was not ashamed of the Gospel of Christ—knowing that if the earthly house of this tabernacle failed him, he had a building of God, a house not made with hands, eternal in the heavens. Thank God, then, that his Gospel was entrusted in faithful hands. Such, my friends, was the effect of a hope in the salvation of God, in the days of Paul and David.

That it has been varied by some means, in latter years, we shall see before we close.—Hence the necessity of understanding these things, will justify us in a still farther consideration and application of the text, "Hope thou in God."

1. Hope exists in the human breast, and is the great fountain of means by which intelligences are sustained. It is this that has ever secured our happiness, and caused us to labor both for our own benefit and that of our neighbors. Men seldom act without a belief or hope that good will be the result of their actions; without this hope they cease to act. This is proved by daily observation. It is by this principle that affairs of life generally are conducted. The farmer toils and labors to grow wealthy—expecting such a situation in life will render him happy. He exerts himself to preserve his crops in the storehouse, where they will be unmolested and unattacked by decay, that he soon may have abundance. This he does probably only to secure his own personal benefit, without regard to the good of others. His motive is then a selfish one. He hopes he shall prosper in his undertaking for himself only. But on all correct and benevolent principles, men hope and strive to secure not theirs alone, but general and universal good. In conformity with this principle are their actions. Certain it is that hopes of this nature are worthy the admiration of men—and had they not been embraced by some man, or number of men, we should not now boast of independence—our United States would have been the land of monarchy—our present happiness, government and freedom a dark cloud of oppression. The immortal Washington must ever be crowned with honor for this, that selfish interest was absent from his bosom; and like a friend and a saviour, he ceased not to toil and labor, to perpetuate the glory and everlasting welfare of his country. His whole soul was swallowed up in this determination. In contemplation of the joy and peace of his brethren, when liberated from Britain's power, his heart leaped forth in exultation. And the veneration with which Washington is regarded, plainly shows how men that cherish such hopes and motives are prized in the world. Men cherish a similar desire with regard to almost every thing connected with life, religion excepted—because it is in many instances impossible for them to avoid the effect it has upon the heart.

Behold, on the bed of sickness, a well-beloved friend whose case the physician has pronounced dangerous. See his relatives flock around with cheeks bedewed with tears. They are struck to the heart with sorrow and grief, expecting that a few more hours will call them to bid the deceased friend a last adieu. His mortal race will then be over, and he must depart to be no more. At length some uncertain signal presents itself, that his life may be still spared. The mourners are now cheered up with hopes, unwilling to cherish the idea that he must die; but that God will spare the life of their friend—that they may enjoy each other's company a while longer in this transient life. How frequently they retain their hopes until, alas, he is gone!

Again—we may find the effects shown in the ship which is to cross the Atlantic. Sunk deep in the wave, with its numerous passengers and heavy freight, they trust themselves on but a little space compared with the boundlessness of the ocean. A man in conversation with the crew, asks "Why are you so presumptuous as to venture your lives in this manner? What are your motives?" "O, we expect to arrive across this water to the Eastern shore, where we shall see our friends." Here, then, is the motive which induces them to act. They think of accomplishing something which will add to their happiness.

Thus we may trace the earth to its remotest bounds—examine well the dispositions of those intelligences which inhabit it—and we will find they act with a design—some to secure their own exclusive interest and self-benefit, others for the promotion of universal good. They all have hopes, without which they, doubtless, would remain partially inactive. Parents instruct their children—labor to clothe, feed and preserve them—set before them good examples for their regard—and what for? That the child may grow in knowledge, expand in wisdom, and become virtuous and happy. They hope to accomplish this, and see their offspring enjoying the fruits of peace and quietness. Nothing will prevent their exertions to promote their children's welfare so long as they have hopes of effecting it.

2. Hope is productive of enjoyment. It is hope which partially verifies in us things unseen. It lifts our thoughts to realms above—to fairer worlds on high. It gives the Christian strength in heavenly things and encourages to perseverence in the work of righteousness. Hope, for the morrow, gives cheerfulness to-day—and for eternity, in this vale of tears. Let rational beings be destitute of hope, and they immediately become like a vessel without a rudder, subject to the pitiless peltings of adversity. That every Christian hope is founded upon God, I think will not be doubted. It is only when men are destitute of a correct knowledge of the genuine principles of the grace of God which bringeth salvation to all men, that they will preach salvation in the world of spirits, founded on the works of *men* alone. It is only when they are devoid of reflection, and an understanding of the sentiments inculcated in the word of God, that they will teach sinners to rely totally on what good works they can do in this life, in order to be saved in that which is to come. This is evi-

dent, because there is now and then an instance of their inculcating the teachings of the Bible for the benefit of sinners. "Hope thou in God." All this is very good. Were it not almost instantaneously contradicted and forsaken, it would be admirable and glorious. It is the very sentiment of David. Now, if it was good and wise in David to hope in God, all sinners can imitate this example without deviating from the path of wisdom and virtue. I know it is sometimes said, sinners have no right to indulge hopes in God, so long as they remain sinners—that they must be born again and become converted, or they are unfit to become God's children. Yes; and this is one strong reason why our world is so polluted with iniquity. People have been so long instructed in the school of fables, so constantly flattered, that they were so capacitated as to be able to save themselves, and must be their own saviours or be damned; that, in fact, they are disposed to delay it until a more convenient season, thinking there is yet time enough; and consequently they put their whole trust in what they design to do for salvation before they die. This is the grand reason they continue such abominable sinners. If they were taught always to hope in God, never would they have so much confidence in their own ability and in the future, as to fancy their security. So long as sinners delay trusting in God, so long they must trust in themselves. But if our world would become wise unto salvation, let them hope in God.

The hearer is probably ready to ask, Why are sinners commanded to hope in God? I answer, they are commanded to hope in God, because God is their friend. David could not rationally rely upon his enemies for that which necessity required, and therefore hoped in God. Sinners are not to deviate from this example, by hoping in an enemy; for an enemy generally exerts himself to promote the misery and wretchedness of the subjects of his enmity. Because God loves them—now already does, and eternally will exercise every thing that can be attributed to this divine principle of his nature, for the advancement of their welfare. God hath "commended his love towards us, in that, while we were yet sinners, Christ died for us." This ennobling affection which God has for his offspring, has manifested itself so visibly, that the wayfaring man, though a fool, need not err in deliberating upon its truth.—Then, as surely as he is the Rock of Ages, and unchangeable, as certain it is that sinners may safely trust in the Lord.

Sinners are commanded to hope in God, because he is the fount of all wisdom. Sinners are, of course, naturally unwise; and in seeking God, they seek a conversion from the folly of vice to that wisdom which is pure and peaceable, unfolding the heavenly principles of religion in its purity. Wisdom is known to be the noble principle by which Jehovah has created, now governs, rules and directs all things. Whoever will candidly investigate it, will find that it presents new beauties every day, and glories every hour, and pleasant prospects richly adorn its borders. In view of this fact, the Psalmist was struck with wonder and amazement, and exclaimed, "O Lord, how manifold are thy works! in wisdom hast thou made them all." Indeed, man may rest assured that He who governs all things by this characteristic, has not instilled into the human breast a desire he never designs to gratify.

Hoping in God has a tendency to destroy our attachments to vice, overthrow our carnal inclinations, and draw our hearts in humiliation to our Maker. It aids in softening the vehement, haughty and rigorous passions—is actively engaged in qualifying the proud for the reception of his kingdom, consisting in meekness, temperance, gentleness and love, well knowing this to be the character of the king of saints. Hence, let humanity be converted from their ignorance to a knowledge of this truth. Let them learn that the ways of wisdom are the ways of pleasantness, and her paths peace—let them no longer be taught that the life of sin and vice is far more sweet and happifying—more joyous and consoling—more easy and enlivening, than the life of righteousness. Let them cease to be instructed that their Creator is their enemy—their antagonist and foe. But let them know his true character, his divine perfections, the duty devolving upon them as dear children, to their Father. Then they will obey with resignation, and anxiously surround his throne with gifts of praise—then they will not despise so glorious a task as to call God their Father either by word or work. Almighty Father, could this era arrive, no more would thy children falsely accuse each other, and be unwilling to hail each other with the friendly appellation of brethren. No more would they accuse a Father of partiality—of cruelly revenging himself on a few of his offspring, and encircling the remainder in the arms of paternal love. Nay, they would lay aside those wicked thoughts respecting his adorable character, and be no longer disposed to consign their enemies to the flames of an endless hell. But, indeed, they would truly hope in God—trust in his care, and depend on him for all things essential to their happiness, both now and forever.

This, then, my friends, is what is wanted. It is needed by every son and daughter of Adam's race. And would every pretended embassabor of Christ preach in this manner, our world would ere long experience joy and peace in believing and hoping in God, for God is true.

Again, it is natural for all to cherish hopes of their own security. None are willing, under certain circumstances, to think themselves in an error—though I am confident many pretend to believe doctrines that wound the conscience and sting the finer feelings of the heart, and consequently hope their belief may be false; i. e. their faith is not the substance of things hoped for. Such hopes are not few; yet they admit the truth of their own favorite doctrine and expect to be saved in the invisible world. Hence their hope is made up of perishable materials. These I call Partialists. We will extend our inquiry still farther into the Partialist's hope, and see if it is founded like David's. The question is, How do they expect salvation in another world? The answer can be nothing better than the following—"O, I can have no reason to expect or hope to be saved, unless I am careful to repent and break off from my sins, by serving God—unless I work it out with fear and trembling." Now who does not see the deficiency? Their hopes are not of God.

We will now inquire into the hope of Universalists. Let it be remembered that their faith is the substance of things hoped for, the evidence of things not seen—that they have no hopes that the transgressor will go unpunished, for they have faith in the Bible, which affords no ground for such a belief—but that God has determined to punish the guilty, and reward the obedient. Yet they believe in universal salvation. Why? One reason is, because their faith is the substance of things hoped for. Another is, because the Scriptures show that punishment is designed to benefit men. We have no hopes of being eternally blessed, because we are charitable to a neighbor, because we visit the fatherless and widow—comfort the afflicted and relieve the distressed—because we are righteous in this life, attend prayer meetings and pay tithes of all we possess. We do not expect to be made immortally happy, because our neighbors are miserable and wretched—because we are in heaven and they in hell. Neither do we hope in ourselves, but we hope in the grace of God which bringeth salvation to all men, that hath now appeared. It is not of works, lest men should boast. We hope to be saved, because it corresponds with the will of God—because the Bible declares that when Christ appears we shall be like him. We rely on the glorious assurance that Christ will be successful in his mission—that he will put down all rule, and all authority and power—destroy death and the devil, who has the power of it, and subjugate all things unto himself. Yes; we trust in the living God who is the Saviour of all men, and by his parental kindness we hope to enjoy him forever. Hence, unless the order of nature is changed—the grand harmony of virtue thwarted—so that a stream may rise higher than its fountain, we never can hope in ourselves.

May Partialists be wise, and try the foundations on which they rest their hopes—investigate the subject with deliberation and candor—that henceforth they may enjoy that peace in trusting in God—that joy in believing his truth, which ever animated the feelings of Paul, and cheered the spirit of David.

May Universalists remember that they hope in God, and not forget the duty devolving upon them. May the world be convinced of this fact, by our examples, and by our constant regard to peace, order and righteousness; may they learn that it is good to trust in the Lord. "Hope thou in God."

[For the Magazine and Advocate.

FANATICISM AND INSANITY.

Mr. M. settled a few years ago in this country, (Coles county, Ill.,) an industrious, honest citizen, and much respected by all who had become acquainted with him, although he had contracted the habit of drinking to excess, at times, which circumstance, connected with his respectability as a citizen, drew around him members of the temperance society and also members of the Methodist society. Some time in the Fall of 1834, he conformed to the principles of the temperance society, and abstained from the use of all kinds of intoxicating drinks.

The Methodists in his neighborhood next assailed him with their abominable doctrine of endless punishment and banishment from the presence of God, wrapped in the sulphurous sheets of damnation without possibility of redemption, if he should be so unfortunate as not to be washed in the regenerating laver of grace. With his mind thus excited, he appointed a prayer meeting at his own house, and became what the Methodists call a "mourner." When the meeting had come to its termination, he arose from his devotion, and (to use his own language) a thousand devils encompassed him on all sides. He ran to the farther side of an

extensive field in the prairie, but his way was frequently obstructed by devils armed with pitch forks, spears, and other dangerous and terrifying weapons, until his way was finally hedged up by the outside fence of his farm. Here the master devil, with his train of infernal assistants, completely surrounded him. Some, he said, were grinning at him—others were often raising their forked scythes of war in the act of plunging them into his almost sinking body. At this moment of deep distress, (so he expressed it,) the prince of devils drew near and recommended him to save himself from the impending danger that he saw hovering over his head, by the commission of suicide; which he immediately attempted, but did not succeed; his knife being very dull, he only cut through the skin in two places. Finding that course fruitless, he states that all the demons, with shouts which thrilled through every nerve, commanded him to bring his head swiftly in contact with the sharp projection of the fence, as a means to avoid the punishment they intended to inflict upon him; which command he instantly obeyed. A few jolts against the corner of the fence laid him on the ground, in which condition he lay until his friends found him in the morning. The above tragic scene was acted on one of the coldest nights in last Winter. Mr. M.'s hands and feet were frozen, and have since fallen off. D. M. M.

[For the Magazine and Advocate.]

INCIDENTS IN THE LIFE OF A PREACHER.—No. 6.

It was a damp, chilly day in June, 1815, that we travelled forty miles, in order to attend the session of the *Western*—now Central Association of Universalists, at Cortland, N. Y. Rev. Mr. D..., of B....., was then on a visit in the country, and constituted one of our number. He was extensively known through the region, and the few ministers who were not personally acquainted with him, were naturally anxious to see the man of whom they had heard so much. Among these was our excellent-hearted and diligent, but eccentric Br. W..... He was waiting our arrival—full of poetry and impatience, infinite talk and keen-edged wit. He was a stranger to the country, the people, and their social habits; but known to be a man of good mind and good morals. And he kept upon the watch, till his curiosity was gratified by the arrival of Mr. D....

The requisite introduction soon followed, and presented one of those singular and amusing scenes which serve to give variety to life; and at which apathy itself will learn to smile. The loquacious Br. W..... poured forth his congratulations in an incessant stream of words, apparently from a supply as novel, as it certainly was inexhaustible.—The other, unused to the accent, the attitude and the volubility of the person before him, wondered and looked around, as if to say—Is this derangement or folly? But soon perceiving that it was strictly neither, he assumed his wonted manner, joined in remark when an opportunity offered, and enjoyed the ready joke that was occasionally twanged off to the great amusement of the group.

As Mr. D... was the supreme object of attention, it gave every one else an opportunity of providing for his own comfort and repose. And as the day had been to most, one of extreme labor and fatigue, one after another dropped silently from the circle, till the two persons named were almost the sole occupants of the sitting-room. Still the torrent of words rolled on with unabated strength; and the sharp and penetrating voice of the talking man rung through the dormitories of the mansion with unceasing reverberations. The drowsy god took wings—or his spirit was evaporated in the everlasting din that filled every apartment, and occupied every mind.

Under these circumstances, some three or four of us, who were occupying the same room, and who had in vain exhausted every effort to compose ourselves to sleep, yielded to the impulse of a scene so new, so odd, so overwhelming, and burst into a roar of laughter. In a moment all was still—save the quick, light step of some one, evidently approaching our apartment. A gentle rap at the door was instantly succeeded by the entrance of the man of words, carrying a lamp, and seeking a place to lay his head, where he might suspend his labors for a season, and forget the cares and perplexities of the stranger.

It was my fortune in this instance, as in a thousand others, to be directly in the way—for I was nearest the door; and the good Br. cast upon me one of his sharp, inquiring looks, and walked deliberately up to the side of the bed. Holding his light in flaming grandeur over his own head, and full before my face, in order to obtain a distinct view of its lineaments, he said—"O, this is Br. ——!" "Yes." "Well, we must now get acquainted; I have become acquainted with nearly all the brethren except you, and now it is your turn." "Excuse me, Br., for the night; I am much fatigued, and it is now late—in the morning I shall be at your service." He, in turn, insisted that the present was the proper and the best time. In vain I remonstrated—urged that it was neither an easy nor a small affair to form an acquaintance—that it might take years of much intimacy to enable us to know each other, as it was quite difficult for a man to know even himself. "O it will take but a few minutes," he replied, "and the sooner it is over, the better." I began to think so too, and as resistance was vain, composed my features as far as possible under the sense of the singular figure we presented; and endeavored to conjecture how he would proceed in the work of forming an acquaintance.

"I am," he proceeded, "one of those curious creatures, who, when travelling, always tell people, to save questions, who I am, and what I am doing, and where I am going. So, according to custom, while riding here to-day, having occasion to stop at a house for a glass of water, while the lady was getting it, I told her that my name was W....., that I was a Universalist minister, and that I was going to a Universalist Association. 'A Universalist!' said the lady—'well, what will you do with Esau?' Why, what of Esau, Madam? 'O, he sold his birthright, you know.' Yes; but what of that—what was his birthright? 'It was his *soul*, to be sure.' His soul! And do you suppose that Jacob really had Esau's soul? He bought it, you say, and he was of course entitled to it. 'Why, yes, I suppose he must have it, as he had bought it.' Well, madam, what do you think became of Jacob when he died? 'He went to heaven, no doubt.' Very well—and do n't you think he took Esau's soul along with him? 'Why, yes, it seems probable.' And what do you imagine became of Esau, madam? 'O, he no doubt went to hell.' Well, madam, this is rather curious, that Jacob should go to heaven with *two* souls, and poor Esau to hell without any!"

"'This,' said he, "I considered answering a fool according to her folly." And from that moment we were, indeed, acquainted. BARNABAS.

[For the Magazine and Advocate.]

MEN NOT SAVED BY FORCE.

The doctrine of endless misery, of all other doctrines seems to me the most opposed to all the works and nature of God. If we take nature and revelation for our guides, we cannot sustain it in agreement with what they reveal of God's character. God has power to save all. Jeremiah (xxxii: 17) declares, "O Lord God, thou hast made heaven and earth by thy great power and stretched out arm; there is *nothing* too hard for thee." God has the will, or desire to save all. This position no Christian will dispute. The Bible is clear on this point. Our own best feelings confirm it.

But it will be said God will not *force* men to be saved. God is willing, but the creature must be willing also. Well, then, let us ask, will the creature be willing—will all come to God? The Scriptures are plain on this point also. "All the ends of the world shall remember and turn unto the Lord: all they that go down to the dust shall bow before him, and none can keep alive his own soul." Ps. xxii: 27–29. "All nations which thou hast made shall come and worship before thee, and shall glorify thy name; for thou art great and doest wondrous things, thou art God alone." Ps. lxxxvi: 9, 10. "All that the Father giveth me shall come unto me, and of all that come unto me none shall be cast out," says Jesus, to whom the Father gave "power over all flesh"—and for what purpose? "that he might give eternal life to as many as the Father had given him."

Oh glorious doctrine, and blessed assurance! The Redeemer's work is going on—his kingdom is increasing—ultimately will he reign in every heart; and then, having seen the travail of his soul, *he* will be satisfied, *mankind* saved, and *God* glorified. Amen—Hallelujah! D. P. W.

[For the Magazine and Advocate.]

ERROR.

BY MISS LAURA EGGLESTON.

I've heard the agonizing sigh,
Wrung from the tortured hearts of youth,
Fraught with the creeds of endless wo,
Which in this age are preached for truth.

How long shall cruel error reign,
And sow her noxious tares around,
To blight the holy seeds of truth,
On prince Immanuel's purchased ground?

I have seen the juvenile believers in endless wo; witnessed their terror-blanched and sorrowful countenances—heard them tell their doubts and fears, and express the most profound anxiety for the immortal weal of their souls, and those of their unconverted youthful associates, whom they, of course, deemed on the broad way to everlasting ruin; and my very heart has throbbed with anguish for these poor, deluded votaries of fanaticism, who are bound in the dismal cells of Partialism; blighted with the frost of superstition, unvisited by the gladdening beams of the sun of righteousness, who has arisen with healing in his wings, to cheer and bless the whole moral world with life, light, animation and peace! Ah, would to Heaven, I responded, that these, my young Partialist brethren and sisters, would arise and leave the dark vaults of error where only gloom and horror reign; and open their mental eyes to the light and the brightness of heavenly charity's universal realm. O, then would they be happified in their belief, and those gloomy forebodings, which are so harrowing to their credulous minds, would give place to that hope which is "as an anchor to the soul, both sure and steadfast." They would venture on the "broad and sure foundation," and rejoice with joy unspeakable and full of glory.

A new and better song they'd sing,
To heaven's blest immortal King;
No songs or chants of endless wo,
From Christian harps should ever flow.

Smithville, May, 1835.

[For the Magazine and Advocate.]

JEFFERSON'S TRANSLATION OF JOHN I: 1, 2, 3.

"In the beginning was the Word, and the Word was with God, and the Word was God." Jefferson renders this text thus: "In the beginning God existed, and reason (or mind) was with God, and that mind was God." The two next verses he renders in agreement with the above in sentiment. Thus, "This" (mind or reason) "was in the beginning with God. All things were created by it, and without it was made not one thing which was made." What says the linguist to this translation? It is easy to see a material difference in the words used, and the sense expressed in our common version and that of Jefferson. Which is the most correct? C. H.

THE PSALMS.—The Psalms are full of such exalted strains of piety and devotion, such beautiful and animated descriptions of the power, the wisdom, the goodness of God, that it is impossible for any one to read them without feeling his heart inflamed with the most ardent affection towards the great Creator and Governor of the universe.

Porteus.

Let no one count the number of his friends, till they have been bolted in the seive of his own adversity; for there is much bran in prosperous friendship.

[*For the Magazine and Advocate.*]

MINUTES

Of the proceedings of the Niagara Association of Universalists, 1835.

The ministers and delegates, constituting the Niagara Association of Universalists in the State of New-York, convened at the Universalist church in Gaines, on Wednesday morning, June 3d, and opened the session with prayer.

1. Elected Br. S. A. Skeele, Moderator, and Brs. C. Hammond and K. Townsend, Clerks.

2. Fourteen ministering brethren took their seats in Council, viz: S. A. Skeele, Freedom; S. Miles, Geneva; L. L. Sadler, Perry; W. Andrews, H. Roberts, Rochester; L. Knap, Brighton; R. Tomlinson, Buffalo; K. Townsend, Victor; T. P. Abell, Wyoming; J. Lewis, Boston; J. W. Hiscock, Alabama; H. De Wolf, Yates; N. Sawyer, Medina; C. Hammond, Royalton Centre.

3. Heard the reports of the several societies in this Association from which the delegates appeared and took their seats, as follows: Samuel Shepherd and Elisha P. Davis, Riga; Andrew Stevens and Charles Lee, Barre; Alanson Whitney and Charles Barrow, North Murray; Philip Thompson and George Hancock, Gaines; Levi Hard and Calvin Patterson, Clarendon; Noah Post and Jacob A. Zimmerman, Shelby.

4. Received requests from the Universalist societies in Gaines and Shelby for the fellowship of this Association. Granted said requests.

5. Appointed N. Sawyer, C. Lee and C. Hammond a committee on letters of fellowship and ordination the ensuing year.

6. Appointed E. Farewell, H. Hatch and G. Barnet a committee of discipline the ensuing year.

7. Adjourned till 5 o'clock, P. M.

8. Met according to adjourment and chose Br. S. Miles, Moderator, *pro tem.*

9. The committee on letters of fellowship and ordination, having received requests for the fellowship of this Association, as preachers of the everlasting Gospel, from James W. Hiscock, Henry De Wolf and Nathan Sawyer, reported favorable to granting said requests.

10. Voted that said report be accepted and letters be given them accordingly.

11. Appointed Brs. C. Hammond and N. Sawyer, (ministers,) E. Farewell and C. Lee, (laymen,) to attend the next session of the New-York State Convention of Universalists, with privilege to appoint their own substitutes, if necessary.

12. Whereas complaints have been made to this body against Theophilus Fisk, implicating his moral character, therefore, voted, that Br. Charles Hammond be requested to forward to the Association of which he is a member, a statememt of the facts in relation thereto.

13. Voted, that Br. C. Hammond prepare the minutes of this Association, accompanying the same with a circular; and also, that he be requested to forward his introductory sermon, without revision, with the proceedings of this body, for publication, in such Universalist paper as he shall see fit.

14. Adjourned the Association to meet at the Universalist church in Ridgeway, Orleans county, N. Y., on the first Wednesday in June, 1836.

CIRCULAR.

To all the world, the Niagara Asssociation sendeth Christian salutations of love, mercy and peace. Once more, have we enjoyed the satisfaction of taking sweet counsel one with another, and of meeting together to worship God in one spirit, one faith and one hope, for mutual edification and improvement. With unanimity in our Council, harmony and brotherly affection in our deliberations, and sincere devotion in the exercises of this happy meeting, we realized "it was good for us to be there." And our hearts were made truly joyful by the intelligence we received of the prosperity of societies and churches, where active and judicious measures have been taken for the furtherance of the Gospel of Christ. There the tide of reformation is closing in upon them, and the evangelical principles of our most holy faith are triumphant in the deliverance and salvation of many souls. But in other societies and places, where little or nothing has been done for the promotion of practical godliness and the dissemination of the Gospel, we have heard little that is favorable to the cause in which we are professedly engaged. So long as professed Universalists say to themselves, "yet a little more sleep, a little more slumber, and folding of the hands together," we do not expect them to be blessed with prosperity. And it is vain, worse than vain to deceive them with the flattering expectation of success, when they are dead to those means which Heaven has made necessary for the welfare of Zion. Where, then, is our cause onward? Not in those places, where professed Universalists must always stay away from the sanctuary to take care of their property; not where they are the servants of the world, and not of Christ; not where the profession of Universalism is taken for the substance; but where they are awake, and alive in the service of God by doing good to men. In such societies, and such alone, would we report the cause of impartial grace as prosperous in any considerable degree. There must need be a second resurrection in some places in this Association, before we shall witness the prosperity we have reason to expect in the exercise of those means which our brethren possess, and the good of all requires. However, we may say that Universalism in this Association prevails to a greater extent, and numbers many more believers, than at any former period. Two new societies and one church have been organized since last Autumn. Two preachers have recently commenced their labors in this territory and one more is soon expected. Subscriptions for the erection of two houses of public worship, are filled; and the trustees are ready to enter into contract. There are others equally able, and to them we would say, "go and do likewise."

Eight discourses were delivered at this session, seven by brethren from a distance. They have our many thanks for the services they have rendered us on this occasion. They will pardon the omission of the order in which they delivered the message of God to us, as we wish not to know "who is greatest in the kingdom" by such arrangement. It is our design to make the services of the first day of equal interest to those who may favor us with a hearing to the last, so that an equal opportunity to gain instruction may be had on both days of the session. On this occasion, our brethren seemed to be clothed with salvation, and filled with the love of God. May they ever continue so to be, as servants of Christ and ministers of the everlasting Gospel. Per order,

C. Hammond.

N. B. Will the "Christian Messenger" and "Herald of Truth" copy these minutes and circular? C. H.

[*For the Magazine and Advocate.*]

MINUTES

Of the Western Reserve Association of Universalists—Ohio, 1835.

This body met agreeably to appointment, at Geneva, on the first Wednesday and Thursday in June, 1835, and after conforming to the usual customary ceremonies of the order, proceeded to organize the Council by choosing John M. Baldwin, Moderator, and N. Rice, Clerk.

The societies in the following towns were subsequently represented, viz: Westfield, Geneva, Saybrook, Carlisle, Eaton, Olmstead, Orwell, Pierpont, Newbury, Monroe, and Conneaut. Orwell, Monroe, Conneaut and Pierpont were received into the fellowship of the Association.

The committee of discipline for the past year, made no unfavorable report.

Voted, that Brs. Asahel E. Kelsey, Solomon Johnson and Philander Knapp, compose the said committee for the year ensuing.

Voted, that the next annual session of this body be held at Windsor, Ashtabula county, on the first Wednesday and Thursday in June, 1836.

Voted, that our Methodist brethren are deserving the thanks of this body, for the manifestations of their liberality in the opening their house for the accommodation of the Association.

Voted, that Br. Ammi Bond, jr., prepare the minutes of this Association for the press, accompany the same with a circular, and that the same be published in the Magazine and Advocate.

Per order, Ammi Bond, Jr.

MINISTERING BRETHREN PRESENT.

Levi Harris, E. Beals, A. Bond, Jr.

LAY DELEGATES PRESENT.

David Crosby, Saybrook; John M. Baldwin, Austenbury; A. E. Kelsey, J. Drury, Carlisle and Eaton; N. Rice, Olmstead; N. P. Waters, J. W. Clark, 2d., David Bates, Orwell; J. E. Harris, A. G. Hopkins, Pierpont; —— Heyden, Newburg.

CIRCULAR.

To all whom Jesus Christ is to inherit, from the river of God to the last child of Adam.

Brethren—Under the impartial smiles of our divine Preserver, we have been permitted to come from the various sections of our Master's vineyard and drink of that pure water which is designed to wash the world from its sin, and present it spotless before that Being who sustains the universe, with all the creatures of want, and kindly acknowledges them to be the objects of his paternal care. With cheerfulness we went up to the house of the Lord and sat in sweet council together. We examined our heavenly Father's will—we found it contained "eternal life." We sung his praise—we addressed his throne, and with heartfelt devotion and expanding gratitude, we were constrained to acknowledge our Association as a "refreshing from the spirit of the Lord." Every eye sparkled with joy—yes, even the opposer exclaimed, "I hope the doctrine is true." The fire of universal love began to blaze upon the altar of every heart—Christian philanthropy, as a moving principle, threw open the doors of those who do not believe that Christ is the Saviour of all men, and made us welcome to God's earthly blessings, whilst, at the same time, they tuned their voices to chant the praise of the God of impartial love. And, brethren, shall we forget this feast of fat things? shall we prove ungrateful, cold and indifferent? Shall we not rather, put every man his shoulder to the wheel, and with the wisdom, strength and beauty of the spirit of the Lord God of Elijah, *stand* as *willing instruments* in the hand of divine Providence, for the erection of a spiritual temple which shall be the praise of the whole earth? Yes: let us stand fast in the liberty wherewith Christ hath made us free, not be entangled with the yoke of bondage, but ever pray the Lord of the harvest, that he would send us more laborers into the vineyard, and that our own exertions may correspond with our professions. Ammi Bond, Jr.

[*For the Magazine and Advocate.*]

MINUTES of the PROCEEDINGS of the MOHAWK RIVER ASSOCIATION OF UNIVERSALISTS.

1. Convened, pursuant to adjournment, at Russia, Herkimer county, N. Y., June 10, 1835; and after uniting in prayer with Br. Langworthy, proceeded to organize the Council by appointing the following officers:—Esq. Edmond Varney, Moderator; Br. *J. Whitney*, Clerk, and Br. *J. Britton*, Assistant Clerk.

2. Appointed Brs. O. Roberts, J. Williams, S. Lockwood and N. Hathaway, a committee to make arrangements for public services.

3. Appointed Brs. J. Britton, J. Whitney and W. Graves, a committee of fellowship and ordination.

4. Received and read credentials from delegates, and letters from societies in fellowship with this body.

5. Heard and accepted the report of the committee of discipline for the last year. No cause of complaint.

6. Appointed Brs. J. Whitney, D. Biddlecom and E. Varney, a committee of discipline for the ensuing year.

7. Appointed Brs. J. Whitney and D. Biddlecom, ministers, and Brs. T. Biddlecom and W. Graves, lay delegates, to attend the next session of the State Convention, to be holden at Auburn, on the last Wednesday in May, next—with power to appoint substitutes.

8. Adjourned to 8 o'clock, to-morrow morning. Prayer, by Br. O. Wilcox.

9. Met, according to adjournment, and united in prayer with Br. D. Biddlecom.

10. Received a request from the society at Middleville, organized on the 10th of February, last, for the fellowship of this body. Request granted.

11. The committee appointed to receive requests for letters of fellowship and ordination, reported in favor of granting a letter of fellowship to Br. O. Wilcox. Report accepted.

12. Adopted a resolution passed at the last session of the Central Association, with an amendment, which are as follows :—

"The lay delegates present, on their return home, and the Clerks of societies not represented, are requested to communicate to Br. S. R. Smith, the statistics of their respective societies—and, hereafter, the delegates of each society in this Association, be required to present in their credentials, a regular statement of the situation, and moral and spiritual growth of the same; giving the increase or decrease, and the causes of the same, within the past year."

13. Appointed Br. D. Skinner to deliver the opening address before this Association, at its next session—with power to appoint a substitute.

14. Voted, That Br. J. Whitney prepare the minutes for publication.

15. Adjourned, to meet at Leyden, Lewis county, on the second Wednesday and Thursday in June, 1836.

EDMOND VARNEY, Moderator.

J. Whitney, } Clerks.
J. Britton, }

ORDER OF PUBLIC SERVICES.

Wednesday morning.—Prayer, by Br. L. C. Browne. Sermon, by Br. J. Britton, 1 Thess. iii: 12, 13. Benediction, by the same.

Afternoon.—Prayer, by Br. J. Whitney. First sermon, by Br. F. Langworthy, John iii: 3. Second sermon, by Br. J. Whitney, Prov. xxvii: 7. Benediction, by Br. F. Langworthy.

Thursday morning.—Prayer, by Br. D. Skinner. First sermon, by Br. L. C. Browne, 1 Cor. xv: 52. Second sermon, by Br. G. Sanderson, Jer. ii: 13. Benediction, by the same.

Afternoon.—Prayer, by Br. O. Wilcox. Sermon, by Br. D. Skinner, Psalm xix: 1–4. Addresses and benediction, by the same.

LAY DELEGATES PRESENT.

S. B. Stevens, C. Johnson, Rome; D. Brayton, L. Eaton, Eatonville; A. Malcom, A. Day, Leyden; J. Farmer, Esq., S. Keeler, Middleville; E. Varney, Esq., W. Graves, Esq., Russia.

MINISTERING BRETHREN PRESENT.

J. Britton, Middleville; J. Whitney, Salisbury; O. Roberts, Verona; O. Wilcox, Boonville; L. C. Browne, Bridgewater; G. Sanderson, Cortlandville; F. Langworthy, Madrid; D. Biddlecom, Delta; D. Skinner, Utica.

REMARKS.

We have enjoyed another annual session of our Association, which was characterized, through all its deliberations and services, by unanimity and concord. The weather was pleasant, and our congregation, though not crowded, was respectable and attentive. The services of the sanctuary, on this occasion, it is hoped, may exercise a salutary influence on all our minds, and excite us to greater activity and zeal in our Master's cause. May God, by his unerring wisdom, regulate and guide our understandings, and enable us in all things to perform his will. J. WHITNEY.

WHAT ARE YOU?

Are you Orthodox? Not in the usual acceptation of the word. I do not believe in rendering evil for evil, which is the principle of the Calvinistic creed. I do not believe that God is a tyrant; I do not believe in endless misery; I do not believe in the trinity.

Are you a Methodist? No. I desire to be *methodical* in every thing I do; but I am not, in the sectarian sense, a Methodist. I do not like their church government. I am no Arminian. I believe that God is the governor of the universe; that the hearts of men are in his hands, and that he turneth them at his pleasure. I do not believe in the infallibility of John Wesley.* Notwithstanding all this, I love my Methodist brethren, and wish them grace, mercy and peace.

I am not a Romanist. I do not believe in the infallibility of the Pope, nor of the Papal church, nor in traditions, nor in monasteries, nor nunneries, nor celibacy, nor relics, nor transubstantiation, nor purgatory. I am no Romanist.

Are you an Atheist? Heavens! no. The antipodes are not farther from one another, than I am from Kneelandism. While I can see the heavens; while I can hear the music of the spheres, the singing of the birds, the voice of man: while I can smell the fragrance of the flowers, and fruits of the earth: while I can taste the bounties of Providence, while I can in the least feel the sensation of gratitude, or the motions of life, I cannot be an Atheist. All my senses demonstrate that there is a God.

Are you a Restorationist? In the most important sense of the word, I am; that is, I believe in the restoration of all fallen creatures. I am a universal Restorationist. The Calvinists, the Methodists, the Catholics, are all partial Restorationists, because they all believe in the restoration of a part; but I am a universal Restorationist, for I believe in the restoration of the whole. Not one shall be lost forever. "It is NOT the will of your Father which is in heaven, that one of these little ones should perish." Matt. xviii: 14. I always wish to connect the word universal with the word restoration, otherwise, it does not convey enough. For the same reason, I am a universal Restitutionist; not a Restitutionist merely, for all Christians are more or less so. Let it not be inferred from this, that I am in favor of splitting the denomination of Universalists into two parties. Far be it from me. In this matter I think that certain individuals are wrong, and I pray them to desist.

Are you a Unitarian? No, not in the sectarian sense. I believe in the simple unity of God; but I do not hold to equivocation in the solemn matter of preaching the Gospel. I do not believe every word that Dr. Channing has written. I do not believe with old Dr. Bancroft, in annihilation. I do not believe that the eternal destiny of man is left in uncertainty: and therefore, I am not in the usual sense, a Unitarian.

I am a UNIVERSALIST; not an ultra Universalist; for there is no such thing as ultra Universalism. Ultra signifies beyond: and how can you get beyond Universalism? Can more than all be saved? I do not like the phrase ultra Universalism. I am a plain Universalist, nothing beyond it, nothing short of it. I hold all men will be saved, in God's own way, and that is the best way. I am not ashamed of my name. I am a UNIVERSALIST. Reader, what are you?—*Trumpet.*

* I ought to add, I do not believe in the innocence of E. K. Avery, for that seems now to be one of the cardinal points of Methodism.

[*From the New-York Messenger and Universalist.*]

THE TRIUMPH OF CHRIST.

"He shall not fail, nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law."

Isaiah xlii: 4.

The individual whose perseverance and triumph are here prophetically announced, is generally acknowledged, both by Jewish and Christian commentators, to be the Messiah. *He* is in a peculiar sense the "servant" and "elect" of God, since he was chosen and qualified for the execution of the grandest and most benevolent design which Jehovah has formed in relation to man. The character, too, ascribed in the context to this servant, is most admirably sustained by Christ, and we may add, by no other person in the history of our race.

That the religion of Jesus is eventually to become universal, is, we think, among the clearest teachings of prophecy. Like "leaven which a woman took and hid in three measures of meal, till the whole was leavened," the Gospel of Christ, from the smallest beginnings, is to go on, "conquering and to conquer," until it has overspread the whole world, and pervades with its influence every heart. Christ is "Lord of lords and King of kings," and "he shall have dominion also from sea to sea and from the river unto the ends of the earth." The prophet Daniel says, "I saw in the night-visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that *all people, nations, and languages should serve him;* his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

The kingdom of Christ, however, "is not of this world." It is not founded on worldly principles, nor governed by worldly policy. It is a spiritual dominion. His empire is the human heart.

The passage of Scripture which stands at the head of this article, seems to us to present the great truth we are endeavoring to establish, with equal force and beauty. It declares in unqualified terms that Christ "shall not fail nor be discouraged,"—according to Bishop Lowth's translation :—

"His force shall not be abated nor broken,
Until he hath firmly seated judgment in the earth
And the distant nations shall earnestly wait for his law."

There may, perhaps, be some obscurity in the terms here employed by the prophet, from which it will be necessary to clear them. And,

1. Christ is to "set judgment in the earth." By *judgment* we more commonly understand a denunciation of punishment, a trial, or condemnation. Such a meaning however, is unsuitable here, where, as Poole remarks, the *servant of God* is commended for his clemency, and is said *not to cry* as they usually do who are angry and who denounce punishments. It should be observed, that *to judge*, among the Hebrews, was *to rule, to govern*, as well as to pass *judicial sentence*. Hence, judgment was often the occasion of sincere rejoicings, instead of terror and alarm. Of this we have a striking example in Ps. xcvi: 11–13. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh *to judge* the world in righteousness and the people with his truth." Here all nature is called upon to rejoice, because the Lord was coming *to judge the world.* Were it our present business to illustrate this beautiful passage, we should refer the attentive reader to Acts xvii: 30, 31. "And the times of this ignorance God winked at: but now commandeth all men every where to repent, because he hath appointed a day in the which he *will judge the world* in righteousness by that man whom he hath ordained;"—a judgment, we should observe, which instead of exciting our fears, calls for our devoutest thanksgivings.

In the text under consideration, we understand the same judgment is foretold. Christ the Lord has already come to *judge*, i. e. to govern *the world in righteousness;* in other words, *to set judgment in the earth.* The *appointed day* has already commenced, and shall not end till *all people, nations and languages* shall *serve him*, whom God hath "ordained" *Judge* or *King* of all.

By judgment, then, in the passage before us, we understand the divine principles, the righteous government of Jesus Christ. Lowth says, "It certainly means in this place the law to be published by the Messiah; the institution of the Gospel."

2. The isles are to wait for Christ's law. By *law* here, we are perhaps to understand little else than a repetition of the idea conveyed in the term judgment. The law of Christ, however, is the law of *love.* It is called the "royal law," "the perfect law of liberty," &c. This law requires us to do unto others as we would that they should do unto us, to love God supremely, and our neighbor as ourselves.

The universal prevalence of the Gospel shall be attended with universal peace and happiness. The world will be reformed. Righteousness shall fill the earth. "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose." War and strife, passion and insult and wrong, shall all cease, and friendship and love shall take their place. Chris-

tians shall be Christians indeed, the humble followers of the meek and lowly Jesus. Then shall "the kingdoms of this world have become the kingdom of the Lord and of his Christ." "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Such is the triumph of Christ. But this is a triumph which shall be witnessed on earth. Beyond this, however, there is a still higher and more glorious one. For "God hath highly exalted him and given him a name which is above every name, that in the name of Jesus every knee should bow of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." S.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor,
AARON B. GROSH, Associate Editor,
STEPHEN R. SMITH, Corresponding Editor.

UTICA, SATURDAY, JUNE 27, 1835.

COMBE ON THE CONSTITUTION OF MAN.

I should feel guilty of ingratitude to a philanthropist and benefactor of our race for the pleasure and instruction he has afforded me in this work, were I not to notice it publicly, and acknowledge my indebtedness to him. And I should also feel as if I had neglected a great duty to my fellow-men, were I to omit pointing them to the same abundant source of instruction. It is an able and masterly work, and one calculated to do much good to mankind. It exhibits in a very pleasing manner the great goodness and wisdom of God in creating man as he is—external nature as it is—and in so beautifully and happily adapting each so as to benefit the first and lead to the improvement of our race. I should think that no skeptic could rise from the perusal of this little volume, disbelieving in the existence of an all-wise, superintending Intelligence. An aged friend who had for some years been strongly inclined to skepticism—was indeed an atheist—said to me, in substance—"that book has done for me what all your preaching has been unable to effect. It has convinced me that there is a supreme Intelligence, the Creator of the universe and of man. Many things are yet dark and unexplained to my mind, but this fact I can no longer doubt—Mr. Combe has demonstrated it."

Mr. Combe appears to be somewhat influenced by his Calvinistic education, in parts of his phrenological writings—and in one small part of this excellent work—but when he writes as a *philosopher* all this disappears—yea, is effectually overthrown and dispersed. Next to Dr. T. J. Smith on the Divine Government, it displays the universal benevolence of the Deity in all his dealings, however dark and severe, with his creature man—and proves the unity of that benevolence in every design of God—in the natural laws of man and the universe—in the organic and physical—in the moral and religious laws of man's constitution. It demonstrates the unerring certainty of punishments and rewards for every action (mental or physical) which man can possibly perform, whether as an individual, as the head of a family, or in his national capacity—and proves the benevolent design of that punishment in teaching the transgressor to transgress no more—in inciting him to remove his ignorance, improve his powers, and perfect his capacities.

It is perhaps proper to add that this is a phrenological work, so far as the classification of the faculties of the mind are concerned. Regarding phrenology as the best philosophy of the human mind, Mr. C. could do no less than adopt its classification. But the general reader will find no difficulty in understanding all its details—all phrenological terms are very clearly explained, and the truth of the conclusions is made to rest on what all will acknowledge to be the true nature of man.

A. B. G.

LARGE SHEETS.

Some of our friends in writing to us for the paper, use large sheets of paper; and thus send us a good assortment of matter for the same amount of postage. The plan is a good one—especially when the contents are good, as is generally the case—but there is sometimes an exception. A single sheet, whatever may be the size, is liable to single postage only, so long as it does not weigh *one ounce*. As soon as its weight reaches one ounce, it is charged as a package, at the rate of *four sheets* to each ounce. A letter perfectly dry when mailed, may be damped before it reaches its destination, and thus weigh an ounce when delivered, though it was less than an ounce in weight when mailed. We received an excellent letter on such a sheet, partly filled, from an excellent brother, a few days ago, and though he supposed the postage was single, Br. Skinner paid *quadruple* for it. He had better have filled two sheets of letter paper, so far as cost was concerned.

This is no *complaint*—it is merely *a caution* to those who mean us very kindly, but who for want of this information, may be a means of taxing us four times as much as they intend we should be taxed. ☞ See that your sheet, wafer and all, will fall short of one ounce, even after it is moistened by confinement in a damp mail bag. Perhaps a sheet weighing three quarters of an ounce avoirdupois is about as heavy as can safely be sent. A. B. G.

ASSOCIATIONS.

Merrimack River Association met at Mason village, N. H., on May 27th, last. Br. J. G. Adams, Moderator—Br. E. Trull, Clerk—Br. F. A. Hodsdon, Standing Clerk. Confined the limits of the Association to the counties of Hillsborough and Merrimack—thus confirming the division of Cheshire county into a separate Association. Received the first Universalist society in Goffstown into fellowship. Chose delegates to the State Convention. The occasional sermon by Br. Hodsdon is published in the Star in the East. Br. Cooper is selected for that service at the next session. Five sermons were delivered. Seven preachers were present. Adjourned to meet at Goffstown, N. H., on the last Wednesday and following Thursday in May, 1836.

The Union (Pa.) Association, I should have remarked in our last, recommended a German pamphlet, lately published by G. X. Waggoner, to the consideration of the public. The pamphlet is entitled, "The beginning and the end of the Holy Scriptures of the Old and New Testaments, in questions and answers." The Association adjourned to meet again at Womelsdorf, Berks county, on the last Saturday in May, 1836.

A. B. G.

JOHN NEAL.

Our readers have been introduced to this gentleman, and need no explanation therefore of the heading of this article. Our notice and explanation of "A Universalist, if any thing," ("Behold how great a matter a little fire kindleth!") has been satisfactorily received, and amply repaid with a notice of our paper which calls for our best bow, and a return of the compliment by declaring that (and I say it in sincerity and truth) the New-England Galaxy is one of the most lively, entertaining, instructive and varied literary sheets it ever has been my good fortune to peruse. It has some exceptions to this—one is the careless, don't-care-a-bit style of its Editors, but even that oft-times adds to our enjoyment in its perusal. I do not like to see a man's pen *always* on the stilts of dignity, and his style forever cased up in the buckram of formality.

There now, having paid for all we have received, by praising in others a fault of my own, the reader may read John Neal's description of our sheet for himself.

"EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE. Utica. Edited by the Rev. Messieurs Skinner, Grosh, and Smith. Verily, verily these preachers of Universalism are getting ahead famously. Their papers—to say the least of them, are equal to any we meet with—of a sectarian character; and that we take it is saying a good word for any paper, Evangelical or otherwise. But—in the name of all that is fair and honest, what right has a Universalist paper to the title of *Evangelical*? Ask the adversaries of universal salvation. Let them explain the mystery if they can. Will they not declare it an infringement of their copy-right? a trespass on their monopoly? But never mind—the paper is a good paper, Evangelical or not—and we are glad of an opportunity to recommend it—especially as we find the *hit* we received not long ago, about 'A Universalist, if any thing'—was meant for somebody else. N."

Evangelical from *Euaggelion*, good news, joyous tidings—literally gospel. Further derived from *Eu*, pleasant, agreeable, good; and *aggelia*, a message—and the latter still further derived from *gal*, to exult, to leap up, or ebbulate as a fountain. Hence the so-styled *Orthodox* evangelicals, are evangelical only to the few, the elect, the chosen part of mankind, who, only, (as they declare,) can or will be saved. To the rest they are the *reverse* of evangelical, of course. But a Universalist paper is evangelical to *all mankind*—to all who wish salvation—all of whom, it declares, will be saved. It is evangelical—wholly evangelical, and nothing but evangelical, so far as it is Universalist.

This is our defence, made (not for friend Neal, who is probably fully aware of all this, but) for "the adversaries of universal salvation" to whom he refers the question, that they may decide not according to *zeal*, but according to *knowledge*. A. B. G.

ATHEISM.

There are a few arguments on this subject in the phrenological works of Mr. George Combe, which may be new to many of our readers. Speaking of that faculty of the human mind which capacitates its possessor to perceive causes of effects—or to trace effects to their causes—denominated in phrenological parlance, causality, he says the existence of the organ by which it is manifested, in a large degree, distinguishes every eminent theistical philosopher, as Socrates, Plato, Franklin, &c. Voltaire had too much of this faculty to permit him to be an atheist. A *deficiency* of developement of the organ by which this faculty of the mind is manifested, together with a deficiency of the religious sentiments of hope and veneration, are essential to a thorough-going atheist—so that atheism is a monstrosity in the moral creation—and instead of being a mark of the wisdom of its professor, is the very reverse.

But to the arguments of Mr. Combe. They will be found in the third American from the third Edinburg edition of his System of Phrenology, page 455, as follows:—

To some who, perhaps for the sake of argument, have seemed inclined to deny the existence of a Deity, I have the following appeal, without receiving any satisfactory answer:—A tree with roots exists; the earth exists; and there is an exquisite adaptation of the one to the other. The adaptation is not a quality of the tree, nor of the earth; but a relation between them. It has no physical existence, but is clearly apprehended by mind. Mind, therefore, must have contrived it; and this mind we call the Deity. Causality perceives the adaptation.

Br. A. Peck, of Le Roy, is informed that the Editors of this paper are all under the impression that the subject on which he desires them to write, is already sufficiently understood by the public generally, or, at all events, that a further discussion of it in our columns would be of no essential service at present. We duly appreciate and reciprocate his friendly feelings and good wishes. D. S.

NEW MEETING-HOUSE.—A new Universalist meeting house at the West Parish, Haverhill, Mass., will be dedicated early in the next month.

BOOK OF PRAYER.

Br. Menzies Rayner, as we learn from a late number of the Inquirer and Anchor, contemplates publishing a prayer book proper for the use of Universalists. There is no doubt of Br. Rayner's ability to execute a work of this kind—but there seems some respecting its utility.

Br. Whittemore hopes that book praying may never obtain in our denomination. Br. Williamson thinks it as necessary that our words should be "few and fitly chosen" in prayers as well as in sermons. The first deprecates the coldness and formality of praying by book—the latter, the rashness and haste of extemporaneous prayer. For my part, I think both are right.

Prayer should be considered before offering it—the words should be "few and fitly chosen," and a man should not "rush into it as the horse rusheth into battle." But the prayer should not be considered *by another* for the petitioner—he should consider and select his words for himself—and he should not go to the work with fiery, furious haste, nor yet with cold and tedious formality. I believe neither in written forms nor in instantaneous inspiration. So far, on the subject of a prayer book for the use of our *preachers*.

But we need a good collection of printed prayers for the use of those unaccustomed to pray in public assemblies—for our laymen who choose to preside at occasional meetings of our societies. It should not be used, however, as a matter of fixed form—but as models of what prayers should be on the various occasions, and under the various circumstances in which they should be used.

Br. Whittemore hopes our preachers will not steal Br. Rayner's prayers. I hope they will *buy* them, if they use them at all, and that the people will become so well acquainted with them as to be able to detect all such plagiarisms, and have boldness to point them out—this will soon stop any contraband trade in this article, should any be disposed to carry it on.

After all, it may be easier to tell what prayer *should* be, than to make it so. Long prayers—prayers of from fifteen to thirty minutes!—still continue to be offered and *preached against*, by the self-same individuals! in defiance of a wearied people, sneering opposers, consistency, reason and Scripture. Cant and stereotype phrases, such as "lighting up the scenery of nature, and performing on the stage of the universe"—"raising us up on the rainbow of the new-covenant"—"making ministers come up to the mark and play the man for Christ Jesus"—and various others, equally beautiful and appropriate, will continue to be used in defiance of gravity, taste and common sense, though Br. Rayner publish twenty prayer books—though Br. Whittemore deprecate stereotype forms and formal phraseology—though Br. Williamson write against rushing into prayer, and in favor of "few words fitly chosen"—and though Br. Grosh continue to write against long prayers, which shall embrace every thing except the subject to which the prayer should belong. Is Ephraim joined to his idols? If so, we should let him alone.

A. B. G.

CONFERENCE AT HINGHAM, MASS.

A Universalist Conference was held at Hingham, Mass., on the 10th and 11th inst., at which it was deliberated, 1. Whether extempore preaching is better than reading written sermons; 2. Whether water baptism is a Christian ordinance; and 3. Whether it is expedient for a Christian minister to engage in political matters. The Editor of the Trumpet does not inform us what decision was had on these subjects—suppose we *guess*.

1. It is better to write a sermon and commit it to memory, than to make it up in the desk or read it from the book. [As I do.] 2. Water baptism is as much a Christian ordinance as the eucharist. [No answer at all.] And 3. By the Constitution of New-York it is wrong for idiots, negroes and clergymen to hold office, and consequently to electioneer *for* office. Some of our Eastern brethren who were present at that Conference, had better keep away from "wicked York State." But to the Conference.

Br. J. B. Dods was chosen Moderator—Br. A. A. Folsom, Clerk. The subjects were *interesting* enough to call out *twenty* preachers. Sermons were delivered by Brs. J. M. Spear, S. Streeter, E. Vose, H. Ballou and J. B. Dods. We do not see any notice that the Conference adjourned to meet again at some future day. Did they settle the business?

A. B. G.

A CALL.

SHALL THESE THINGS BE?—We have received a communication from Br. Hiram Green, of Virgil, informing us that the Assessors of that town continue to deny his being in the full fellowship of the Universalist denomination, and seem determined to break him down or tire him out by a succession of vexatious and harassing law suits. He is poor in comparison with his opposers, but is determined to sustain his just rights, and withstand his persecutors. To do this, he requires proof of the fact that he did, in 1832, receive the full fellowship of the Cayuga Association of Universalists, at Elbridge. Who will go to his assistance, and tender the necessary testimony? Some ones must do it, or Br. Green be sacrificed to sectarian malignity, and contrary to law and equity—to justice and right.

The minutes of that Association for that year, do not give the names of the attending lay delegates, (a sad omission,) who would, perhaps, be the most proper witnesses in a court of justice. But the ministering brethren in Br. Green's vicinity, who were present, are Brs. Doolittle, (Oxford,) Whiston, (Harford,) Sanderson, (Cortland,) W. Rowe, (Scott,) and A. Vandenberg, (Pompey.) Let Br. Green write to them, and to the lay delegates whom he can remember as being present from his vicinity, and solicit their attendance. His letter will appear in full in our next. We are just going to press, and have not room for it in this paper.

A. B. G.

QUERY.—Will not *written* testimony answer—as depositions, the letter of fellowship, the published minutes, &c., &c.? Will some legal friend give us or Br. Green an answer?

G.

REMOVALS.

Br. J. G. Burt has accepted an invitation to preach to the societies in Chelmsford and Westford, Mass.

Br. G. P. Leonard has accepted an invitation to settle in Nashua village, (Dunstable,) New-Hampshire.

Br. L. C. Marvin has settled as the pastor of the Universalist society in Newark, New-Jersey. Two years ago a preacher of our order had to preach there in the open air—now we have a respectable society there, the society has a meeting-house, and the house is occupied by them and their pastor.

Br. Ammi Bond, jr., late of Carrol, Chautauque county, N. Y., has removed to Saybrook, Ashtabula county, Ohio.

Br. Nathan Sawyer, of Medina, Orleans county, we are rejoiced to learn has commenced the work of the ministry of reconciliation, and has already preached in public several times to excellent acceptance. He has for some years been a professional gentleman of the law. We are right glad he prefers the *Gospel* to the *law*. He is a brother of Rev. T. J. Sawyer, of New-York, and no doubt will do great good in proclaiming the Gospel of a world's salvation, on the walls of our Zion. May the Lord prosper his undertaking.

D. S.

Br. Hiram Green, of Virgil, informs us that he preaches one-fourth of the time in the north east part of Virgil, in what is commonly called Parker's Settlement—and one-fourth of the time at Cincinnatus, near Esq. Putnams.

A. B. G.

TO CORRESPONDENTS.

We have received a communication mailed at Herkimer, but without place or name, signed H., and purporting to give a statement of facts. But there are so many persons of the name of "H," living at no place at all, that we do not know whom to call upon should the communication be disputed. Seriously; we must know names and places before we can publish such communications. If our correspondents cannot trust us, that is sufficient reason why we cannot trust *them*.

While writing on this subject, and to render appropriate the plural address at the head of this article, I would state that communications are becoming a scarce article in our copy drawer, and on the Editor's desk. "A hint to the wise" &c., and "A friend in need" &c., are two musty proverbs *full of meaning* as used here by

A. B. G.

PROPOSALS

For publishing at Utica, New-York,

A UNIVERSALIST REGISTER and ALMANAC;

FOR 1836.

A work of the nature intimated in the above title has been long called for by the large and growing denomination of Universalists. We have hitherto looked in vain to the numerous statistical annuals for any thing like a fair statement of our numbers and standing in the religious world; and we have come to the conclusion, that correct information can be derived only through a work of the nature proposed. No pains nor expense will be spared to render the work full and accurate; and to effect this object, each ministering brother in the United States, is hereby applied to for such information as their different locations may afford.

The following is a brief outline of the work:—

1. A good Almanac for 1836. The astronomical calculations by Professor Perkins, of the Clinton Liberal Institute.
2. United States and State Conventions—their relations to the denomination—when organized—times of meeting, &c.
3. Associations—when organized—boundaries—time of meeting, &c.
4. Societies—when formed—number of members; and if supplied with preaching, what proportion of the time.
5. Meeting-houses—where located.
6. Preachers—their residence—when and where fellowshipped and ordained.
7. Periodicals—where published—Editors—terms, &c.
8. New publications—together with scriptural explanations, illustrations of our doctrine, with a variety of such articles in prose and poetry as is thought will interest and improve.

The work will comprise from forty to fifty large duodecimo pages, and be afforded at low prices. The work will be ready for delivery about the first of October, next. All orders to be addressed to the publishers, at Utica, N. Y.

June, 1835. O. WHISTON, G. SANDERSON, } *Publishers.*

☞ Editors of Universalist papers will oblige the publishers by giving the above an insertion in their respective papers.

RELIGIOUS NOTICES.

There will be preaching on the first Sunday in July by Br. E. GAGE at Lebanon, and E. M. WOOLLEY at De Ruyter—Br. BRITTON at Clayton—Br. BIDDLECOM at Cedarville and Br. O. ROBERTS at Canastota—Br. WHITNEY at Schenectady and Br. WHITCOMB at Eatonville—Br. W. H. WAGGONER at Lassellsville at 2 P. M.—Br. C. B. BROWN at the shingled school-house, Palermo, and at Jenning's Corners at 5, P. M—Br. GROSH at Madison village.

There will be preaching on the second Sunday in July, by Br. C. B. BROWN at Mexico, and at Union Square at 5, P. M.—Br. WHITCOMB at Salisbury, and at Ingham's Settlement in the evening; and Br. WHITNEY at Schenectady—Br. W. H. WAGGONER in Sharon, as the friends may appoint, at 1, P. M.—Br. O. WILLCOX at Denmark, and at Copenhagen at 6, P. M—Br. GROSH at New-Hartford.

LETTERS CONTAINING REMITTANCES

Received at this Office for the week ending on Wednesday last.

P M, New-Berlin, for W L F—P M, Prompton, (Pa.) for B J, L W and J S—P,M, Zoar, for sundry subscribers—M L F, West Mendon, for self and L F—P M, Ypsilanti, (M. T.) for L W O—P M, New-London, (Ct.) for A F, E S, E H B, E R, G C, I B L and P D—L C, Troy, (M. T.) for self and others—P M, Counteville, (S. C.) for H S—P M, Griswolds Mills, for D B, G F, J B and A L—T B S, Searsbury—P M, Smithville, for G S.

POETRY.

[For the Magazine and Advocate.]

SICKNESS.—By Laura E.

When sickness round the youthful form
Entwines her withering arms;
And earthly comforts fade away,
And all things lose their charms—

When rosy health forever's fled,
And languishing and pale
The youthful sufferer is laid,
Scath'd by the blighting gale—

And when our friends with tenderest care,
Endeavor, but in vain,
To plant hygea on our brow,
And ease our thrilling pain—

Of whom shall we invoke the aid
No mortal can bestow?
Where seek a cordial or solace
To lull our pain and wo?

We have a changeless Friend in heaven,
Of boundless love and power,
Who never will forsake, nor chide
Us in affliction's hour?

Although he suffers pain and death
On this frail earth to reign,
It will eventuate for good,
And be our final gain.

And though our forms must fade in death,
And sink into the tomb,
Our deathless spirits will arise,
With angels bright to bloom.

Smithville, May, 1835.

From "the Christian Reformer."—England.

QUESTIONS TO TRINITARIANS.

Did the writer of the Epistle to the Hebrews know that Christ was God, or indeed more than a man, when he said, that Christ was made like his brethren in all things, tempted in all points as we are, and made perfect through sufferings? Heb. ii: 10, 17, 18, iv: 15.

Did the apostle John (who is generally supposed to be the author of the book of Revelation) understand Christ to be God, or more than a man, when, in the book of Revelation, Christ is described as the Lamb that was slain; and when, in Rev. i: 1, it is said that God gave the revelation to Jesus Christ; who must have been previously ignorant of it, else how could it have been a revelation to him?

If Christ be not a man, truly and properly, and no more than a human being, how could he be born by natural descent from David, according to Acts ii: 30, iii: 22, xiii: 23; Rom. i: 3; 2 Tim. ii: 8, and agreeably to the genealogy of Matthew's Gospel?

What class of beings did that person belong to, who, amidst the agonies of expiring nature prayed, "Father, forgive them, for they know not what they do"? Luke xxiii: 34.

Did the real and very Christ himself, and in his proper person, actually die on the cross?

If we should say, "No," to the preceding question, do we not deny the reality of Christ's death, and thus deny the Scriptures?

If the real and very Christ himself, and in his proper person, died, was it a man, a superangelic being, or God himself, that died, was laid in the sepulchre, and on the third day was restored to life?

Did the Jews in reality crucify God Almighty? Was the Creator and upholder of all things put to death by his own creatures? And did the God of the universe actually expire?

If the God of nature had ceased to live, who then could have lived? Would not all nature in that instant have been blotted out of existence, and have become a blank?

If it was only a man that died, and if the real and very Christ himself, and in his proper person, actually died, does not the conclusion necessarily and unavoidably follow, that the real and very Christ himself, and in his proper person, was only a man?

[From the Impartialist.]

A BEAR STORY.

I was very much pleased a few days since to hear the following anecdote related in illustrating the natural effects of that odious practice which many people have fallen into of frightening their children to obedience by placing before them some bugbear that never existed but in the imagination. We think it will *hit* many good meaning but deceived parents. An old lady was in the habit of telling her son—"John, if you do any more mischief *the bears will catch you.*" Being in pursuit of the cows one evening, John came to the edge of the forest, and fearing to enter lest his mother's saying should prove true, he paused and began to cry. A gentleman who was passing, asked him why he wept. The lad informed him, and he in derision cries, "Pooh, there is not a bear within forty miles of here." Upon this the boy took courage and brought home the cows. Transgressing the rules of his matron soon after, the usual threat was resorted to, which had now lost its terror, and he very pertly replied "Pooh, mother, there is not a bear within forty miles of here, a man said so." The old lady now saw that "the jig was up," and she must create another scarecrow, so turning to the boy she observed, "Well John, if you do wrong again *you will go to hell.*" This was a "new and strange" thing to John, and he begins to query with his mother as to its nature, location, &c., she proceeds with great gravity to depict its horrors, and tells of the awful torments that he will there undergo; when John, with an arch look of suspicion, exclaimed, "*Mother, aint that another bear story?*"—"Whoso readeth let him understand."

PRESBYTERIANS.

"The atmosphere of our country is unquestionably charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all—I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of religion, it could have arisen to the height you describe. This must be owing to the growth of Presbyterianism. Here, Episcopalian and Presbyterian, Methodist and Baptist, meet together, join in hymning their Maker, listen with attention and devotion to each others' preaching, and all mix in society with perfect harmony. It is not so in the districts where Presbyterianism prevails undividedly. *There ambition and tyranny would tolerate no rival if they had power.* Systematical at grasping at an ascendancy over all other sects, they aim at engrossing the education of the country, are hostile to every institution which they do not direct, and jealous at seeing others begin to attend at all to that object.—*Thomas Jefferson,*" *Letter* cxlvii, 4th vol. p. 358.

"The Presbyterian clergy are loudest; *the most intolerant of all sects, the most tyrannical and ambitious; ready at the word of the law-giver if such a word could now be obtained, to put the torch to the pile, and to re kindle in this virgin hemisphere the flames* in which their oracle consumed the poor Servetus, because he could not subscribe to the proposition of Calvin that magistrates have a right to exterminate all heretics to the Calvinistic creed. They pant to re-establish by *law*, that holy inquisition, which they can now only infuse into *public opinion.*"—p. 322, *Letter to William Short.*

MARRIAGES.

On the 13th of April last, by Rev. K. Townsend, Mr. Jehiel Macomber, to Miss Lucinda Heath, all of Victor.

In Palmyra, on the morning of June 8th, Mr. George Redfield, formerly of Manchester, now of Cass county, Michigan, to Miss Julia A. Mason.

On Thursday evening, 4th inst., by Rev Godfrey Decker, Dr. John H. Souter, to Miss Louisa Bernhard, all of Lexington District, South Carolina.

DEATHS.

In Gaines, Orleans county, on the 25th of April last, Anna O., wife of George Dorrance, aged 45 years. The deceased was possessed of all those qualifications which dignify and adorn the female character. She was actuated by the principles of the Gospel in her life, and in the hour of her dissolution participated largely in its consolations. Br. De Wolf attended her funeral, and offered the consolations of the Gospel to the bereaved husband and mourning children—eleven in number. K. T.

In Victor, on the 1st inst., Nancy Ann Conley, daughter of John S. and Katharine Conley, aged 4 years. And on the 6th inst., they were called to mourn the loss of their only surviving child, William Cyrenius, aged 2 years. The funeral of the latter was attended at the Universalist church, by the writer, and a large circle of friends were gathered to mingle their sympathies with the bereaved parents, upon this truly afflicting occasion. May the God and Father of our spirits shed upon them his richest consolations, enable them to realize that the Lord gave and the Lord hath taken away, and to say, "blessed be the name of the Lord." K. T.

In Victor, on the 10th inst., Christine, wife of Merlin Doyn, aged 23 years. It is but a few months since, that the deceased stood before the marriage altar, a blooming bride. But she is now a tenant of the narrow house appointed for all the living.

Heaven grant that our brother may find his faith an ample support in this hour of affliction. Her funeral was attended by the writer, on the 11th inst., and a numerous circle of friends assembled, to testify their respect for departed worth, and listen to the consolations of the Gospel of peace. K. Townsend.

At South Onondaga Hill, on the 15th of April, Mrs. Sarah, consort of Mr. Eleazer Carter. The deceased was an amiable wife, an affectionate mother, and has left a deeply afflicted husband and four children to mourn her departure. She died a firm believer in the doctrine of impartial grace. When visited by a Baptist clergyman, she testified to him, that her faith was sufficient to support her in a dying hour and smooth the pillow of the bed of death. As she approached near her end, she disposed of her effects with the utmost composure.—May the faith that sustained her in life and death console the bereaved survivors through life, and prepare them for a departure of equal peace. W. Q.

In Norway, on the 9th inst., Amos Ives, aged 61 years. Of a benevolent mind, industrious and exemplary life, he was respected and beloved by his neighbors. He had his reason unimpaired, was perfectly sensible of, and resigned to his approaching dissolution. He put his entire trust in God and died in joyful expectation of immortality and bliss beyond the grave. The consolations of the Gospel were administered to the bereaved from I Cor. xv: 14. J. W.

In the town of Little Falls, Herkimer county, on the 7th inst., Enos Burt, in the 91st year of his age. Mr. B. had long been a believer of the restitution, and felt and enjoyed its happy influence through the trials of life and death. He was a man of exemplary life and of good report; and although for several years he had labored under bodily infirmities, his mind seems to have been strong and clear, and amidst the decay of mortality, he has been able to enjoy those beatific hopes of future felicity which this faith alone can impart. His funeral was attended on the 8th inst., and the consolations of the Gospel administered from Rom. viii: 24. J. W.

In Trenton, Oneida county, on the 15th inst., Miss Lucy Ann Thompson, daughter of Ithai Thompson, Esq., aged 20 years, 9 months and 28 days. She was, when quite young, severely afflicted with the palpitation of the heart. Her complaint, at times, had borne such an unfavorable aspect that her recovery was considered doubtful: but for a few years previous to her death, the disease had partially suspended its ravages, and she gradually attained a comfortable state of health. About four weeks ago her complaint returned and began to induce a rapid decline, having at last caused an inflammation on the brain. She was probably not aware of the near approach of death, although she was perfectly calm and composed at all times and under all circumstances. She had frequently tried to comfort her sorrowing parents with the prospect of her recovery; but to little or no purpose, for "life's glimmering taper" continued to waste till at length she fell asleep to wake no more till her Master calls her to appear in habiliments of immortal joy.

She was an amiable and affectionate young woman; of chaste deportment, and uncommonly patient under sufferings. She was beloved and respected, to an extent seldom witnessed, having scarce an enemy on earth. The universal respect shown to her should inspire the youth with an assurance that virtue will command the confidence and esteem of community. Her funeral was attended on the 17th inst., by a large assemblage of relations and friends to whom the consolations of the Gospel were administered by the writer from Gal. iii: 23. J. Whitney.

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